

A Thirsty Land



Algiers Mission Band

Algiers Mission Band

FOUNDED IN 1888 BY I. LILIAS TROTTER.

HEADQUARTERS: DAR NAAMA, EL BIAR, ALGIERS.

President: MISS S. E. PERKIN.

General Secretary and Treasurer: MR. H. W. BUCKENHAM.

Corresponding Secretary and Hostess at Dar Naama: MISS V. WOOD.

Secretary in Great Britain: THE REV. HAROLD W. STALLEY.

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LOCATION OF WORKERS. AUTUMN, 1949.

DAR NAAMA, El Biar.

Headquarters.

1920. MR. & MRS.

H. W. BUCKENHAM.

Miss V. WOOD.

1919-22.

M. & MME. P. NICOD.

1948. Mlle. Y. FELIX (M.H.).

BLIDA.

1949. MR. & MRS. R. WAINE.

BOU SAADA.

1919. Mlle. A. BUTTICAZ.

1946. Mlle. CHOLLET.

MILIANA.

1907. Miss M. D. GRAUTOFF.

1929. Miss P. M. RUSSELL.

1947. Miss E. CHANTLER (M.H.).

TAMANRASSET.

1946. MR. F. BAGGOTT.

TLEMCEN.

1914. Miss A. M. FARMER.

1947. Miss E. CLARK.

1946-48.

MR. & MRS. A. PORTEOUS.

1949. Miss I. FLETCHER.

TOLGA.

1928 & 1937.

M. & MME. S. LULL.

1948. Mlle. J. GUIBE.

TOUGGOURT.

1930. Miss I. K. NASH.

DEPUTATION IN U.K.: MR. E. BUCKENHAM (*pro. tem.*).

"Brethren pray for us"

(M.H.—Mission Helper).

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Chosen vessels to bear His Name—His personality; with all that is wrapped up in that Name of fragrance and healing, authority and power; chosen to go about this weary, sinful world with the living Christ folded in our hearts, ready and able, as of old; to meet the need around. Is not this a calling for which it is worth counting, as St. Paul did, all things but loss?

Chosen vessels—there is the vessel and there is the treasure in it, for ever distinct, though in wonderful union, like the seed-vessel and the seed: the one enshrines the other.

God builds up a shrine within us of His workmanship, from the day in which Jesus was received. The seed-vessel is its picture. With the old nature He can have nothing to do except to deliver it to death: no improving can fit it for His purpose, any more than the leaf or tendril, however beautiful, can be the receptacle of the seed. There must be "a new creation" (R.V., margin), "the new man," to be the temple of the Divine Life.

And as the petals drop off, and the growing seed-vessel comes into view, we see a fresh individuality developed.

And the same God has manifold plans for our development too, as vessels for His Christ-life. It is by the Divine indwelling that our true, eternal personality dawns, and for the expression of the special manifestation of Himself which is entrusted to each one of us. The protoplasm that quickens each different seed is one and the same essence, but in no two does it find the same expression. He needs the whole Church to manifest His whole character and accomplish His appointed ministry, and so the individual development must differ widely in everything but the common vital principle. Life—eternal life—is the essence of all—life receiving and life-giving. There is no need to imitate the seed-vessel of a brother vetch! only to draw into our own the fulness of grace that we may develop into its full individuality the mission entrusted to us.

I. L. T.

The Needs of the North

Colportage

While on holiday in 1948, we had passed through a town on the coastal plains of Algeria, which was teeming with life and activity. It was a Monday morning, and the meat market was in progress.

In June of this year, knowing that the missionaries responsible for this area were already on furlough in England, two of us resolved to return there, in the hope of selling Christian literature. It meant leaving our mountain station before dawn, with bags bulging with books in Arabic, French, and Hebrew. There was no room even for a picnic lunch.

The early start ensured our being at the market centre before the merchants of clothing materials had had time to set out their wares, though the cattle vendors had already done a good trade, and now it was time for the butchers to make their profit. We went our separate ways among the crowds of men buyers, shewing copies of the Scriptures in classical and colloquial Arabic and French. There was a friendly atmosphere, and many purchases were made. One man said: "I was at Dunkirk. I met a British officer there, named Smith!"

Presently a wave of fresh buyers surged around us, young, eager and imperative. They had satchels under their arms, and had to be in school by eight o'clock. Naturally, the French publications appealed to them most; nationalistic feeling, however, required them to show enthusiasm for their own language. It was at this point that the bi-lingual booklet came into its own. One boy succeeded in robbing us of a gospel, and, as other losses were feared, it seemed wisest to leave the throng for a space, in order to take stock and count our money.

The heavy Hebrew books remained unsold. The Lord led us to a man who, although no Hebrew scholar himself, was glad to furnish us with an accurate list of the six or eight men who were. A profitable hour or more was spent, making use of this valuable data. The first man visited refused to buy anything in Hebrew, saying that he already possessed all that he required. His daughter, however, chose the "Life of Moses" in French, a booklet published by the A.M.B., and containing a clear New Testament application of the Passover incident. The next man on the list had married a Spanish wife, and they both, evidently, prided themselves upon being irreligious. She was stone deaf, and neither of them had any intention of buying anything, so we presented him with "The Way of Salvation" in Hebrew, and withdrew. Round the corner lived some Jewish tailors. They fell upon the Scriptures, and bought up the largest and heaviest, to our great joy. Near by, a draper, in a large emporium, purchased a copy of St. Luke's Gospel in Hebrew. Others preferred the Psalms of David, and so it went on, until there was scarcely anything left to offer them.

As we stood waiting for the evening bus from Algiers to take us back into the mountains, a Kabyle workman, who had been in touch with British missionaries in Kabylia, spoke to us. He made our comfort his chief concern, and disturbed a row of venerable Arab grandfathers, who were occupying the only bench, in order that we might sit down. The bus came in, an hour behind schedule, and our new friend forced the other men to stand back and make way for the two ladies. He himself was standing for a good part of the journey. An Arab, also standing, remembered having seen us at work in the market and enquired, politely, whether all the books had been sold. For answer, we

passed him the only Arabic book of any size which remained (a copy of the Psalms), telling him the price. He held it aloft, proclaiming its title and value to the other occupants of the bus. Since there was no response, we handed him a Scripture Gift booklet, attractively bound in red. This he tried to sell for five francs, until it was explained to him that it was free. Then he pocketed it, having first allowed his friends to read it.

Our sales upon this occasion amounted to over one thousand four hundred francs. There are scores of market centres in Northern Algeria still waiting "for the messenger of God that cometh late."

P. M. RUSSELL.

Felixstowe, 1949

There was no doubt about it, the thought was God-given! It was rather in the nature of an experiment to have an A.M.B. workers' conference on this side of the water, but it was an experiment which worked out very happily, and one felt that God's Hand was over all the arrangements. So it came about that on the evening of September 26th, quite a happy group of A.M.B. workers and friends gathered together under the hospitable roof of the "White Gables" Christian Guest House in Felixstowe for two days of prayer and fellowship. There were missionaries on furlough, and new recruits ready to go out, Home Council members, and prayer partners from as far away as Yorkshire, Bournemouth and Cardiff.

Three words stand out from the memory of the opening sessions. First of all, "We would see Jesus" . . . "that the Son of Man might be glorified" and "that they all might be ONE . . ." This sense of oneness of spirit was indeed something which one felt throughout the whole con-

ference, and is the spirit which, by God's grace, we believe will be maintained in days to come, though we be "separated upon the wall, one far from another."

A session of "Retrospect and Prospect" was both helpful and challenging. In retrospect one of the most encouraging methods of work among the Moslems of Algeria had been colportage, and M. Pierre Nicoud, with thirty years' experience behind him, spoke of many instances when he had seen the result of the sowing of the Good Seed many years before. Hearts had been softened and enlightened through the reading of the Scriptures and other Christian literature, to the point of recommending "the books" to another generation of buyers. In one place an old sheikh had produced a well-worn tract which had been given him about thirty years previously by Miss Trotter herself, and on another occasion a Taleb, surrounded by hundreds of men in a market place where the colportage car had stopped, lifted up a Bible in Arabic and said to all who were listening, "This book is the Truth." The doors are still open for the sale of such literature throughout the land, but more men are needed, and more effective means of transport. Surely the ideal would be a car in every big centre, which could radiate for hundreds of miles around the mission station, thus bringing into touch places which otherwise could never be reached by any Gospel witness.

Mr. Collinson spoke of the late Mr. Douglas Porter's vision of a strategic plan to cover all regions of North Africa with the Gospel, and this vision has also been given to others. A younger worker was subsequently heard to remark "These reminiscences are all very well and very interesting, but what about making such a plan and getting on with the job!" Where lies the hindrance? Surely the lack

of men, willing to lay aside all personal ambition and plans for a "comfortable" life at home, ready to take up the Cross and to follow the Lamb whithersoever He may lead. For He does not just "send forth," He goeth before, and all who have ever, in humble sincerity, followed Him to earth's loneliest spots, have found that, after all, He has gone before them there. These have the exquisite joy of hearing Him say, "LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END."

It was a great pleasure on Tuesday to welcome a new member of the Home Council, the Rev. Harold Fife, who had recently taken over the Pastorate of the Rev. W. G. Stalley's church in Bournemouth, and who is also closely associated with the work of the North Africa Mission. It was he who opened the session on the subject of "Missionary Strategy." He said that it did not seem reasonable to suppose that the God who had so carefully planned down to the minutest detail the tiniest flower in His creation, would want His work to be carried on without a plan. Missionary strategy must begin with the heart of the missionary. When He sent out His first disciples "they went from before His face," and he felt that often the collapse of comparatively new workers on the mission field could be traced to the fact that their own spiritual life had been neglected. The strategy and the planning might be likened to a skeleton, but there must be a body and LIFE to make it effective.

There have been missions in North Africa now for over sixty years. Can we really say that we have fulfilled our commission? Let us not blame those who have gone forth. What about the Christian church's responsibility to that Land of the Vanished Church? Have you ever thought what might be yours towards it?

The Rev. Harold Stalley, following, spoke of the definite plan followed by the A.M.B. throughout the years and instigated by Miss Trotter and her early colleagues, that of planting mission stations in important centres all along the trade routes of Algeria, and from these settled points reaching out by itineration to the unreached lands of the south. Through lack of workers many of these strategic points to-day remain unoccupied. Thank God for the reinforcements He has already sent out and is sending, even this year, to begin to fill up the gaps.

Through the helpful co-operation of the friends at "White Gables," it was possible to have two public meetings in the evenings, at which a goodly number of local friends gathered, and we believe that fresh interest was aroused in the work of God in North Africa.

On Tuesday evening Miss Grautoff spoke of some of the "Red-Letter days" of her long missionary experience, and asked for special prayer for some who had once followed the Lord in baptism, but had since drifted away from Him. Testimonies were also given by the four out-going candidates. Mr. and Mrs. Ronald Waine and Miss Iris Fletcher spoke of God's faithfulness to them during their year of study in Paris, of His marvellous leading in their individual lives, and of His confirmation to each one of them of their call to the work in North Africa. Mr. Edmund Buckenham, whose year of study has been spent in the Bible Training Institute at Glasgow, based his testimony on the words, "Mine ears hast Thou opened," and told of how God had opened his ears to His call to the people amongst whom he had been born and brought up, although at one time he had had other and quite different plans for his own life.

At the public meeting on Wednesday evening, the Rev. Harold Stalley

and the Rev. Harold Fife showed their respective films of the parts of the Field occupied by the Algiers Mission Band and the North Africa Mission, thus giving an enlightening and comprehensive picture of the work from the west of Algeria to far-off Tripoli. Both Mr. Collinson, as Chairman, and Mr. Fife, in his closing message, made a strong appeal to those present to consecrate themselves more fully to the work of the Lord in whatever place He should chose to appoint for them.

J. C. S.

News from the Stations

BOU SAADA Mlle. Butticaz seems and **SETIF** to have had a very busy summer. First of all, she writes of having helped to run a Camp in the mountains for about fifty young people who were studying how to organize a children's camp. They also had Bible study and musical instruction. It was altogether a very interesting time, though Mlle. Butticaz was kept very busy with her duties. Then, after a week, seventy-seven children came, and she writes: "I was so busy that I could only attend the early morning prayers at 6.30 and again in the evening at 9.30. The children used to come to me with all their little troubles, and I had to doctor them for every scratch! In the evening the adults had their turn, but it was splendid how everyone was kept in good health." Later they were able to go to Setif, and were kindly allowed to live in the French Protestant Manse in a village not far away. She writes again: "In Setif itself we found our dear Ida just as sweet as ever, and her sisters, too. Turguia has certainly had a new experience of Christ, and Khodra is such an earnest little girl. We had the great joy of visiting them every Sunday. Then, one day, all our dear

little class girls from another district came along to meet us, and we had a lovely time with several of them. We were able to re-visit some of the houses visited two years ago. Here, in the village of Ain Arnat, we have been able to visit one or two houses, and have had women's classes and a big boys' class on Mondays and Thursdays. They are learning well both texts and hymns, but for singing give me my Bou Saada boys! The air here is beautiful, and we do not suffer at all from the heat."

TOLGA. Mr. Lull, in a message to

Mr. Buckenham, writes: "Just a word before getting down to work again with the men. The journey (from Dar Naama on the 3rd September) passed off wonderfully well, the best I have made with this car between Algiers and Tolga, and it was heavily loaded. It took thirteen-and-a-half hours, with one break of two hours, before reaching Bou Saada, for a meal and a rest. I arrived here about 6.30 p.m. K... was waiting for me with some other young men. This long journey did not tire me as preceding ones have done. Thank you for your prayers. 'All things are possible to God' and 'All things are possible to him that believeth.'"

M. Lull tells of building work faithfully done during his absence, also the watering and care of the plantation and garden. "All has been done as well as if I had been present, and I bless God for that." Pray that the construction of the new mission house may soon be terminated. Also for the little school that Mlle. Guibé will be re-opening this Autumn. Remember, too, that with the opening of a new session, there will be many sick and needy coming for attention, providing a wonderful opportunity for proclaiming Christ. We need to uphold M. and Mme. Lull and Mlle. Guibé in prayer that much needed strength may be given them.

TLEMCCEN. There are to be changes here this session. God has guided the Committee, we believe, to send Mr. and Mrs. Alex Porteous, with baby Alexandria (or Sandra for short) and Miss Iris Fletcher to take up residence in Dar el Unsar. Arabic studies still face these three workers, like mountains to be crossed, but "He will make all thy mountains a way."

Miss Farmer and Miss Clark have been holding that post open for the past two years. We praise God for the marked evidences of real blessing granted them amongst the souls they have touched. They will be returning to Tlemcen for a short time while the new-comers are settling in. The plan is for them to go to Blida later.

BLIDA. This station also is to see changes. It is hoped, as mentioned above, that Miss Farmer and Miss Edith Clark will soon be in occupation of part of this station and carrying on the important work amongst women and children which Mr. and Mrs. Buckenham have carried on so devotedly for years past.

Mr. and Mrs. Ronald Waine, newly arrived in Algeria on October 5th, will, we trust, when this reaches you, be installed in the part of the house lately occupied by Mr. and Mrs. Porteous. Their main work for the first year will be the study of Arabic, and for this we bespeak your prayers.

It is expected that Mr. Edmund Buckenham will join them later.

. . .

As we go to Press, news has come that the much-beloved President of the Mission, Miss Sasha Perkin, has been called Home. She passed peacefully away on the morning of October 15th at her sisters' home in London, and her loss will be felt by many friends both in this country and in Algeria, where she had lived and loved and laboured for over forty years.

A Weak Brother

Mimoun was a country lad brought up in a simple reed hut, surrounded by others belonging to relatives, of whom there seemed quite a tribe. They lived on the wooded slopes of the Zaccar mountain. He was the only surviving son of his father's first wife. An epidemic of small pox had caused the death of many in his boyhood days before vaccination became compulsory, and he himself was terribly disfigured by it.

He grew up without any schooling, and in time became a miner at the iron mines of Miliana. As a shy, silent lad he began to come to the Mission Station, not with the class boys of the town, but alone, seemingly drinking in the message, yet unable to express himself.

He heard how Christians do not keep the Moslem fast, for they trust in a Saviour. He seemed to make this simple truth his own, and later left his father's home during Ramadhan (the fast month), and went to live by himself in an unused way-side cafe, for he said "I must not insult my father and people by eating before them." There was also the terrible fear of a father's curse.

In 1920 there was a widespread famine owing to the bad harvests, and the price of bread and flour became prohibitive. Mimoun became our helper, carrying sacks of loaves up the steep mountain side to give to the starving people hidden in the caves, and bringing cans of hot coffee to those sheltering in the shrine of the town.

The time came for more regular teaching, and Mimoun was invited to our headquarters as under-gardener, for he loved gardening. There he came under the patient daily instruction of Miss Perkin. It seemed no use trying to teach him to read and write, and he just could not give expression to his thoughts, but he had a smile that could speak. There:

were rare moments, however, when in the presence of Miss Trotter and the flowers he brought her from his garden, some thought would find expression, surprising in its beauty. So do beautiful souls awaken beauty in others.

Then came the day when he was ready for baptism. I remember the joyous light in his face as he stepped from the water and said in Arabic "One thing I know; that whereas I, was blind, now I see."

About this time an epidemic of typhoid broke out in the mountain region where his father lived, and Mimoun asked permission to go and help the family. He found many stricken with the disease, and a number had died. He found himself alone to bury them, and wait on the sufferers. The father recovered, but Mimoun, soon after his return to Dar Naama, developed the malady, and was sent to hospital dangerously ill.

When health was restored, he asked that a Christian wife should be sought for him. The young woman eventually chosen for him had been educated in the American Methodist Orphanage and was also baptized. The Christian wedding service took place at the Methodist church, followed by an "At Home" at the Orphanage.

All seemed going well in the pretty little room that had been built and prepared for them at Dar Naama. Unknown to us, however, the Evil One was busy, and Mimoun was being introduced to wine and alcohol, a thing he and his people had not touched. The first step was probably a mid-morning glass with the Spanish gardener in the village. It conquered him. There was trouble in the home. The young wife, with her babies, became morose, and eventually, when troubles arose and work was not done, they left Dar Naama, and a post was found for him elsewhere. He became a slave to drink. Post after post was

forfeited because of his lack of self-control. The wife, with five or six children, could not keep things together while he lived with them.

As time went on he became diseased in his feet, and was admitted to a Government Hostel for the aged and infirm. A serious operation had to be performed, which left him a cripple, but able to get about with a stick. The authorities spoke well of him, for he proved himself a willing helper in the kitchen. As he was fed and cared for there, his work became better. He was allowed to go and see his family, married daughters and growing sons, from time to time. Always he called at Dar Naama, and took back tracts and gospels to give to the other inmates.

Mimoun's father comes most weeks to our Miliiana mission station. There we have reading with him, and though not a Christian, he reverences the Word. This year he asked me to help him to go to Algiers. Usually such requests are refused, but I felt I must do it this time. He went and arranged for his son Mimoun to meet him at the wife's home near El Biar. They had two happy days together, Mimoun urging his children to follow the True Way. The father left after two days, but on his arrival in Miliiana heard that Mimoun had died suddenly before the doctor could get him into hospital. He had desired to be buried as a Christian, but having died of an infectious disease, he was buried by the State. In youth he promised well; in manhood he was defeated in the storms of temptation so devastating to souls new-born in the midst of the antagonism of Islam and the corruption of contemporary "westernism." In his latter days we find his early faith shining out again, and proving his staff in death.

M. D. GRAUTOFF.

This story is told with a two-fold purpose. First, that you may know

something of the need of prayer for such converts. They have so little moral background to help them. Heredity, upbringing, and surroundings are all against them. We need to stand with them in faith and in prayer in their daily and hourly struggle with sin. Our missionaries seek to lead them to appropriate for themselves all that is theirs in Christ, but we must pray them into the experimental knowledge of victory and holiness of life.

Will you pray for Mimoun's wife and five remaining children, that they who have heard so much of the Gospel truth, may, in their turn, become true Christians.

H. W. S.

The Annual Meeting

A very representative gathering of friends, old and new, gathered in the Tudor Room at Caxton Hall on the 29th of September for the Autumn Re-Union. In the much-regretted absence of Mr. W. Cecil Collinson, the chair was ably filled by Mr. Douglas Pilcher. The principal speakers at the afternoon meeting were two of the senior workers of the Band, Miss V. Wood, on furlough after an absence of ten years, and Miss M. D. Grautoff. Miss Wood, in her address, emphasized the great difference that exists between Mohammedanism and Christianity. She had heard an English woman recently say, speaking of Moslems in general, "Their religion is not so bad is it? They believe in God"; and also had read of a Moslem in Malaya who had said, "There is, after all, very little difference between Mohammedanism and Christianity!" Although we ourselves know that this statement is not true, yet the fact of the great difference that does exist between the two religions needs to be emphasized for those who are ignorant of it. The key to the whole matter is, perhaps,

best expressed in St. Paul's words, "I am not ashamed of the Gospel of Christ, for it is the POWER OF GOD unto salvation." If you know anything at all about Islam, ask yourself whether in that religion there is any "power unto salvation." Miss Wood then gave some instances of Moslems she had known who had realised that difference. One young student lad in the desert to whom she had been talking of Christ's power and grace, said, with tears in his eyes, "Our religion gives us nothing—no power to resist temptation, no power to live a pure life."

Then there is the difference of outlook on life. The Moslem is a fatalist. Everything that befalls him is "as God wills!" Even the young house-boy after receiving a scolding for his bad work, with the expressed hope that he would do better to-morrow, replies hopefully, "In shallah"—"If God wills!" There is all the difference in the world between the Moslem submission to the will of God and the Christian surrender of heart and life to Christ's control.

Later, Miss Grautoff spoke on the great importance of the literature side of the work, and of the need for more tracts and booklets for distribution. There is a need for simple portions of the Word of God to give people a "taste" for reading the Scriptures, and to awaken in their hearts the knowledge that there is such a thing as sin, and that a Saviour has been provided. In Algeria, as in every other land to-day, there is a tremendous need to put *good* literature into the hands of the people. Writers, illustrators and funds are needed that the work may go forward.

Two testimonies were also given by the new recruits. Miss Iris Fletcher spoke of the way God had led her into His service, and how she had come to the point of realising that it was "Not what *I* can do, but what *He* can do through me." Mr. Ronald Waine

referred to his previous visit to North Africa as a member of His Majesty's Forces. Now he was going out in the Army of the King of Kings, and the victory in this warfare has already been won!

The Chair was taken at the evening session by Mr. Horace Berry, of Tollington Park. Miss P. M. Russell described the busy life of one of the northern stations, Miliana, speaking of the many visitors who tap at their door in the course of a single day. There are always the children, friendly and inquisitive; the mothers with their babies often needing help; men who have been reading the open Bible in the Mission House window and call to enquire about literature; Jews, who shewed such a friendly spirit all through the war years; and then the boys, full of mischief like boys everywhere, tapping at the door and running away before it can be opened, then tapping again! One day at lunch time there was a persistent tapping—boys again, no doubt, so the missionaries continued their lunch, but the tapping became more insistent, and at last the door was opened to reveal Bishop Morris standing patiently on the pavement outside!

Another branch of the work that goes on steadily is the class-work; classes where the steady teaching of the Scriptures is bearing fruit. Again the boys' classes are the most difficult, partly because the boys are being encouraged by their elders to behave badly towards the Christians. But the infants and little girls are more amenable to discipline, and greatly enjoy their respective classes. The women in Miliana, though willing to come, seem to fight shy of singing, but they, too, greatly appreciate the recently acquired flannelgraph pictures. A recent experiment has been a class for older girls in the Laubach method of learning to read. Many difficulties are encountered in connection with this class, for the girls, most of whom

go out to work, do not know how to use the freedom they have acquired, and are often in grave moral danger.

It was a special joy to welcome to the platform this year Monsieur Pierre Nicoud from Dar Naama. He spoke of the privilege that had been his of working for nine years alongside Miss Trotter in the early days of the Mission. He then expressed his gratitude to the friends in Britain whose prayers had followed him and his colleague, Mr. Frank Baggott, so faithfully on their fifteen hundred mile journey to Tamanrasset, a journey which should have been made in seven days, but which took them twenty-six! Not only did the car give them endless trouble, but extremes of weather added to their difficulties. Excessive rain hindered them in the first stages, and later they encountered violent sand-storms and terrific heat. On one occasion the day suddenly became as dark as night with the violence of the storm, and on another the sand beat upon the car and tent like hail-stones. For three days they were stranded and saw no living soul. But God had not forgotten His children, and sent them help in time. M. Nicoud paid tribute to the helpfulness of the French authorities all along their route, and to the kindness and practical help given by them on the arrival of the travellers at their journey's end.

M. Nicoud's address, which was given in French, was translated by the Rev. H. W. Stalley. After this an interesting film depicting the actual journey to Tamanrasset was shown.

The meeting ended with a brief testimony from Mr. Edmund Buckenham, based on the words "Called, chosen, faithful." If the Cross means something in our life, we cannot but be concerned about the greatest offence against the Cross, which is Islam.

J. C. S.

